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sometimes they scatter themselves, marching at proper distances from each other for a whole day and more, meeting, however, again at night, when they keep a watch; at other times they march in what is called *Indian file*, one man behind the other, treading carefully in each other's steps, so that their number may not be ascertained by the prints of their feet. The nearer they suppose themselves to be to the enemy, the more attentive they are to choosing hard, stony and rocky ground, on which human footsteps leave no impression; soft, marshy and grassy soils are particularly avoided, as in the former the prints of the feet would be easily discovered, and in the latter the appearance of the grass having been trodden upon might lead to detection; for if the grass or weeds are only bent, and have the least mark of having been walked upon, it will be almost certainly perceived, in which the sharpness and quickness of the Indians' sight is truly astonishing.

In some instances they deceive their enemies by imitating the cries or calls of some animal, such as the fawn, or turkey. They do this so admirably well, that they even draw the dam of the one and the mate of the other to the spot to which they want them to come. In this manner they often succeed in decoying the enemies to the place where they are lying in ambush, or get an opportunity of surrounding them. Such stratagems, however, cannot be resorted to in all seasons; with the turkey, it only answers in the spring, and with the fawn's dam until about midsummer. In the same manner, when scattered about in the woods, they easily find each other by imitating the song of some birds, such as the quail and the rook, and at evening and morning, and particularly in the night, the cry of the owl. By this means they all join each other, though not at the same time, as they are not, perhaps, all within hearing; but the cry of the owl is repeated from time to time until they are all assembled.

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party to accompany him, he would go with them in quest of the murderers, and was sure he could discover them by the prints of their feet and other marks well known to him, by which he would convince them that the real perpetrators of the crime belonged to the Six Nations. His proposal was accepted, he marched at the head of a party of whites and led them into the tracks. They soon found themselves in the most rocky parts of a mountain, where not one of those who accompanied him was able to discover a single track, nor would they believe that man had ever trodden upon this ground, as they had to jump over a number of crevices between the rocks, and in some instances to crawl over them. Now they began to believe that the Indian had led them across those rugged mountains in order to give the enemy time to escape, and threatened him with instant death the moment they should be fully convinced of the fraud. The Indian, true to his promise, would take pains to make them perceive that an enemy had passed along the places through which he was leading them; here he would shew them that the moss on the rock had been trodden down by the weight of an human foot, there that it had been torn and dragged forward from its place; further he would point out to them that pebbles or small stones on the rocks had been removed from their beds by the foot hitting against them, that dry sticks by being trodden upon were broken, and even that in a particular place, an Indian's blanket had dragged over the rocks, and removed or loosened the leaves lying there, so that they lay no more flat, as in other places; all which the Indian could perceive as he walked along, without even stopping. At last arriving at the foot of the mountain on soft ground, where the tracks were deep, he found out that the enemy were eight in number, and from the freshness of the foot prints, he concluded that they must be encamped at no great distance. This proved to be the exact truth, for, after gaining the eminence on the other side of the valley, the

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other hand, they feel flattered when a white man does not disdain to treat them as children of the same Creator. Both reason and humanity concur in teaching us this conduct, but I am sorry to say that reason and humanity are in such cases too little attended to. I hope I may be permitted to expatiate a little on this subject; perhaps it may be beneficial to some white persons hereafter.

The Indians are, as I have already observed before,* excellent physiognomists. If they are accosted by or engaged in business with a number of whites, though they may not understand the language that is spoken, they will pretty accurately distinguish by the countenance, those who despise their colour from those who are under the influence of a more generous feeling, and in this they are seldom mistaken. They fix their eyes on the whole party round, and read as it were in the souls of the individuals who compose it. They mark those whom they consider as their friends, and those whom they think to be their enemies, and are sure to remember them ever after. But what must those expect, if a war or some other circumstance should put them into the power of the Indians, who, relying on their supposed ignorance of our idiom, do not scruple even in their presence to apply to them the epithets of *dogs*, *black d—ls*, and the like? Will not these poor people be in some degree justifiable in considering those persons as decidedly hostile to their race? such cases have unfortunately too frequently happened, and the savages have been blamed for treating as enemies those who had so cruelly wounded their most delicate feelings! many white men have been thus put to death, who had brought their fate on themselves by their own imprudence. On the other hand the Indians have not failed to mark those who at the time reprobated such indecent behaviour and reproached their companions for using such improper language. In the midst of war these

* Page 180.